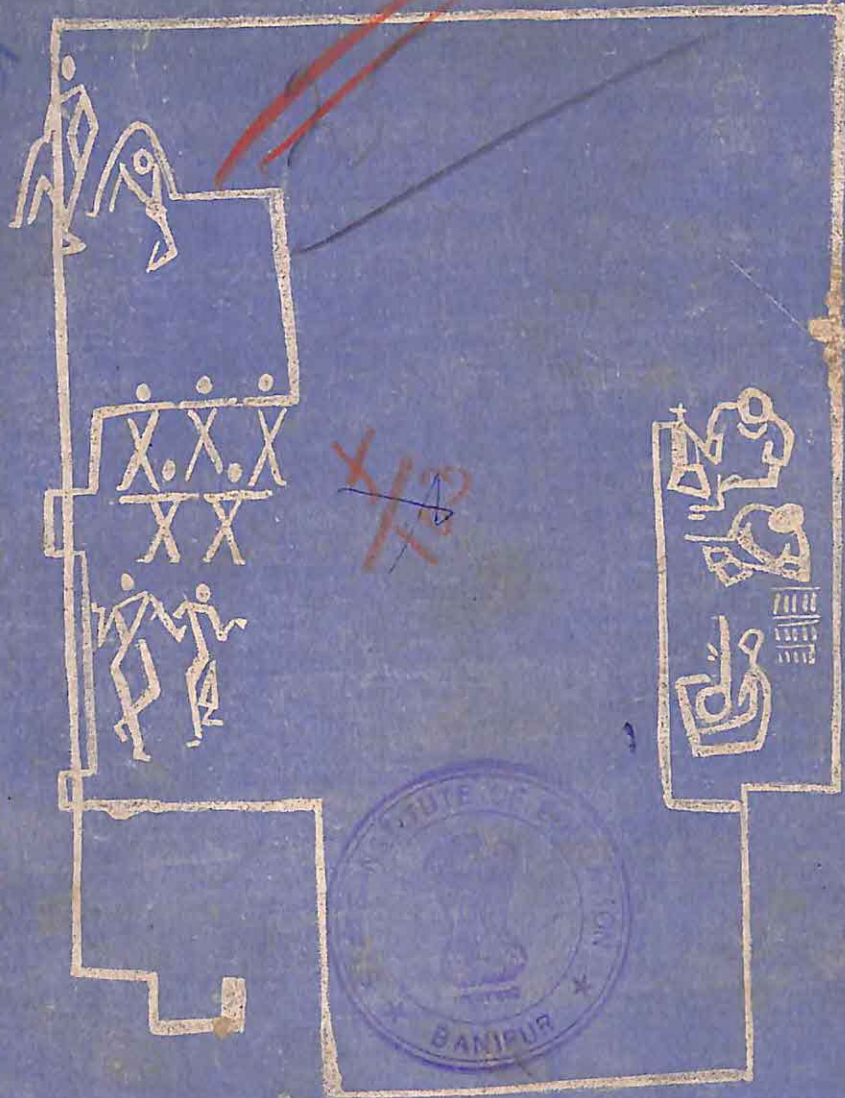




by G.D. Sondhi

A Plan for Youth Welfare

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A PLAN FOR YOUTH WELFARE

BY
G. D. SONDHI

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Foreword

There has in recent years been a great deal of discussion about the problem of student unrest in India. Such discussions at times over-look that the unrest is part of the wider unrest of the contemporary world. It is however only a comparatively small section of the students that has been affected. The unrest is bound to continue till the causes which make for social maladjustment are removed. Nevertheless it is both possible and necessary to take measures which will reduce the extent and degree of discontent among the young.

The Ministry of Education has naturally been keenly interested in this problem and is seeking to find out the causes and suggest means for dealing with them. In 1954, a brochure on *Student Indiscipline* published by the Ministry attracted widespread attention and received general support in India and outside. Some of the measures then proposed were considered by the Government of India and steps taken to give effect to as many of them and as quickly as possible. The Prime Minister also wrote to the Chief Ministers of all States and desired that this should be followed by a series of letters addressed to State Governments. It is expected to release these *Letters on Discipline* shortly.

Shri G.D. Sondhi has attempted a fresh diagnosis and treatment of the problems of youth unrest. One may not agree with every item of his analysis or solution but no one can ignore this study of an important problem by an educationist of Mr. Sondhi's standing, experience and reputation. He writes with vigour and zest and even when one does not accept his contention, one is provoked by the candour and freshness of his view. I am sure that this study will form a valuable addition to the literature on the problem of discipline among students and the youth.

HUMAYUN KABIR
Educational Adviser to the
Government of India

New Delhi,
20th February 1956,

The Problem of Student Indiscipline

"Before any progress can be made in dealing with crime* the world must fully realise that crime is only a part of conduct, that each act, criminal or otherwise, follows a cause; that given the same conditions the same results will follow for ever and ever... .. any one can reason from cause to effect and know that the crimes of children are really the crimes of the State and Society, which by neglect and active participation have made the individual what he is."

Clarence Darrow

Quoted from "*Knock on Any Door*"

Student indiscipline is making headlines these days. The leaders are worried, the parents harried and the teachers are in a fix. Tragic incidents have happened and may still happen.

Three things must be noted in connection with student indiscipline. First, that though it makes headlines and causes concern, the amount and extent of it is much less than one is entitled to believe from the headlines. Considering their ever-increasing numbers only a very, very small percentage of student is guilty of indiscipline. The problem, no doubt, appears in acute form here and there, yet on the whole the student body is well behaved. There are, however, so many positive and negative factors at work that indiscipline is likely to grow if these factors are not *immediately* and comprehensively dealt with. A study of the problem of indiscipline is, therefore, necessary, especially as it will reveal not only the causes of indiscipline but will highlight some of the obstacles that stand in the way of the growth of an intelligent, virile, upright self-disciplined and healthy younger generation. The study will also point out the kind of youth welfare programme to be formulated.

* For *Crime* read *Indiscipline* and the indictment remains the same.

The second thing to note is that indiscipline is a consequence and not a cause. It is the result of several factors—break up of old-time social institutions like the joint family and caste, recent political history, the absence of compelling objectives after the attainment of independence, the weakening of general control, the deficiencies in our system of education, the upsurge of sex, and the lack of tact and honesty in handling youth; prospects of unemployment, and poverty too, are factors of some importance. (All these factors are discussed in detail below).

Thirdly, indiscipline is merely a species of the genus expression. The protests, strikes, demonstrations, picketing, window-breakings, furniture-smashings and defiance not only of educational authorities but also of the authorities of law and order, are fundamentally forms of expression. No doubt, the forms of expression are ill-chosen and often destructive but they are, nevertheless, forms of expression.

Given a channel of expression, it is certain that many of these noxious forms will disappear, for, it is the urge to express, to do, to achieve that is the chief cause.

The various causes of indiscipline enumerated above deserve careful consideration, for only when they are eliminated or cured, will it disappear.

What is Discipline

Before we consider the problem of indiscipline it is essential to define 'discipline', the breach of which we call 'indiscipline'.

Ordinarily, discipline is confused with mere smartness of dress, carriage and deportment. Thus it is that military personnel are held as exemplars of discipline and that indiscipline is sought to be cured by military drills, exercises and route-marches.

But discipline is more than this. It is a way of life, based on certain values. Two things follow from this definition.

As it is based on values, it must be self-accepted, and self-maintained. Action must be based on conviction. Mere outward compliance through fear, or even love, does not make a person disciplined. In this lies its fundamental distinction from the military type of discipline in which compliance is more important than conviction and is enforced by penalties.

Discipline is a long-term process. As Herbert Read truly remarks, 'Discipline is the end, not the means of education'. It is not something to be used as a rod to extort a type of behaviour. It is something gradually learnt and practised through self-acceptance. A year or two

of enforced behaviour of a certain type, however good the type, will not make a person disciplined. It must begin early, very early in life, and must go on throughout life. Discipline means much curbing of the spirit, much restraint on the destructive impulses. It cannot be built in a day or in a year or two.

Discipline therefore must begin at home. Here the child will learn personal discipline. It must continue on through school and college. Here the grown child will learn social discipline or behaviour in a group.

Home influences are not present in most cases and the entire burden is bound to be thrown on schools and colleges. Under these conditions, to have any measure of success, the training must come as early as possible and should be through attractive pursuits. Hence the superiority of voluntary activities, such as games and sports, hiking and touring, arts, crafts and hobbies, scouting and guiding over any amount of drill and formal exercises at a later stage.

Children and adolescents eagerly take to such activities because they are pleasurable. It is through their pleasures that we must lead the young to the acceptance of values and codes of behaviour. And not through commands and orders, unbacked by conviction or self-acceptance.

Break-up of Social Institutions

Every sentient being is a product of heredity and environment. Of these two, heredity cannot be altered. But environment can be and the modern trend is all towards an improvement in it. The biggest environmental factor is the home. On conditions in the home, on the harmonious relationship between husband and wife, on the quality of the neighbourhood, depend much of the child's mentality and morality and physical well-being.

Unfortunately, it will take a long time to set home life in India right. Indeed, the conditions of our present day Indian life are in a state of flux amounting almost to chaos.

Five factors may be considered in the social context :—

(a) religious toleration (b) joint family system and caste system (c) secularism (d) disillusionment of the young in their elders. (e) the spirit of youth ,

Religious Toleration and Social Anarchy

The chief characteristic of the Hindu religion is toleration based on the belief that salvation can "be attained by genuine faith in any *marg* (path)*". This is a noble belief, but in practice it has led to the toleration of "the most absurd creeds as recognised sects of Hinduism."†

Between religion and social practice, and between social and individual conduct there are no dividing lines.

In the absence of any social restraints, the idea of toleration is likely to be extended to social and individual conduct and to all kinds of anti-social and anti-moral vagaries. To this extension we owe the attitude expressed by the common remarks. "Mujhe Kia", ('What is it to me' ? or, it is no concern of mine') and "Tumhe Kia" ('What is it to you ? or, it is no concern of yours'). No one is his brother's keeper.

This unconcern for the conduct of others and resentment at the interference by others with one's own conduct, good though it is to a certain extent, opens the gates to social irresponsibility and anarchy.

Small wonder that this attitude is fully endorsed by the young who are for ever chafing at the restrictions of authority. *In this general irresponsibility can we not find the real basis of student indiscipline ?*

Joint Family and Faste

That Hindu society did not degenerate into the chaos that such an attitude was bound to bring about in time, was due to the restraints of two social institutions—the joint family and the caste or the sub-caste represented by the *biradri* or the sub-caste council.

These two institutions kept Hindu society together and prevented any individual deviations from accepted social conduct.

But times have changed—and had to change. Government service, the growth of towns, industrialisation, western ways of life based on individualism, and such factors are ending the existence both of the joint family and of caste.

* K. M. Pannikar: *Hindu Society at Cross Roads*.

† *Ibid*.

Thus ancient moorings are going and gone, and the young have no palpable restraints. The victorian type of home life which was a restraining and regulating factor, is vanishing in its home-country, and cannot be transplanted in India. Caste restraints prescribing *noblesse oblige*, are vanishing too. So the young have few restraints and their very youth leads them to resent the restrictions that exist.

Secularism

The impact of the secular view of State, though a later factor may be considered here, as it relates to religion and the restraints it can impose on conduct.

The British, in India, had of necessity to adopt a kind of secularism. Any interference with religion or even social customs would have provoked resentment and revolt. Now, however, secularism has rightly been adopted and accepted as a policy by free India.

But just as the doctrine of toleration has been misinterpreted in practice, to justify all sorts of vagaries of belief and conduct, so the policy of state-secularism is being misinterpreted as a sanction for eschewing all religious faith. Religious impartiality is construed as a condemnation of religion. Some may lament the decline of religion, while others may welcome it. But the fact remains that any restraints which could have been imposed by religion, are now disappearing.

It would be idle to lament the extinction of the joint family and caste and many, indeed, may not brood over the disappearance of dogmatic religion, yet we must set ourselves to supply new agencies of guidance and self-restraint. *Values must find the first place in the upbringing of young humans.*

The socialistic pattern of life cannot be brought about unless the policy of *laissez-faire* in social conduct is curbed and restrained. In a measure, the policy of toleration has to be limited, and in a way, each of us has to become his brother's keeper and accept the other as his own keeper. Of course, too much extension of interference would spell disaster and bring about an intolerance and totalitarianism which would sound the death knell of democracy and sanity.

In the last resort only a sane and full system of education will bring about the self-discipline, the social consciousness that a good citizen must have.

Disillusionment with Elders

"Our souls go in rags now ; and the young are spying through the holes and getting glimpses of the reality that was hidden. And they are not horrified: they exult in having found us out; they expose their own souls; and when we their elders desperately try to patch our torn clothes with scraps of old material, the young lay violent hands on us and tear from us even the rags that were left to us. But when they have stripped themselves and us utterly naked, will they be able to bear the spectacle".*

The young, and especially the more intelligent among them, are bewildered by the gulf that divides the precepts and the practices of their elders.

The young are told to be truthful, honest and upright yet barring a few outstanding examples, how many of the sermonisers themselves practise what they preach ?

Independence was expected to usher in a new era of honesty and honest work but no brave new world emerged.

That we are no worse than others or not really as bad as we appear, may be a consolation, but it is a poor one.

In any event, what we are concerned with here is the effect that this spectacle, and indeed, their daily experience is having on the younger generation.

We preach to them high ideals, we pester them with platitudes and injunctions to rectitude and we ask them to gird up their loins to serve their mother land—but what a desecrated motherland !

Well may the young retort that if they are required to serve their motherland, they should be given a motherland worth their serving.

The democratic constitution has given each person a 'valuable' vote and so well do many of us value it that we demand cash down payment of it.

Our noble election speeches do not blind us though we fondly hope that they would blind the electorate.

*George Bernard Shaw.

The country needs upright men and honest work. Our world is tottering round us. Yet what do we do? Words, words, words.

A cracked wall cannot be mended with gummed paper, however strong, nor can a tottering social edifice be patched with words, however noble.

No wonder the young are disillusioned and therefore, tortured. This may not be true of a majority among them, but it is true of the thinking ones. And they are the salt of the earth. On them rests the hope of a world to be reborn.

But they are bewildered. Their youth, which is their strength, is also their weakness. They have not experience. Their elders, whom they may instinctively love and respect stand discredited and suspect. This adds another cause of conflict and therefore, of agony to them. It is terrible when the loved ones fail us.

May be the older generation have some fair excuse to make, some circumstance to plead. But youth in its newly found strength is intolerant of weakness and despises excuses. In their rage and desperation the young grope for expedients, for new political and social systems.

The noble ideal of democracy, which combines self-development with social-development, which merges one's own good in the well-being of others, which harmonises freedom with control, has been so much bespattered by false worshippers that it is unrecognisable by the young and they desperately rush to other altars. But Nemesis lies in wait for things done in desperation.

Age must meet the challenge of youth. Mouthing pretty sentiments will not do. Self-purification and self-dedication are needed. For the sake of our children we must do it. Mangoes will not grow on prickly-pears.

The Spirit of Youth

With these causes is another and more fundamental one—the spirit of youth.

Youth is the critical period between puberty and adolescence. The sap of life is rising strongly in young bosoms and demands action. Newly come on the stage of life, they want to display and assert themselves. They want to do things their own way and resent direction and control.

And yet, they are diffident too and would welcome help and guidance. How this help and guidance is to be given is a difficult problem for their elders. The most galling and annoying remark for the young is: 'This is for your own good'. They must be led and guided most unobtrusively and gently on the path of noble doing and right living. Yet the older generation are intolerant and impatient. 'We know what is good for you' is mostly what they say. This summary dismissal lacerates young hearts. They want to urge their points of view, to give expression to what they think to be their new discoveries, however age-old these may be.

The fact is that adolescents are mostly lonely in this period of life. They are no longer children and so look down on those younger than themselves. They are not fully mature and so are looked down upon by their elders. So they are lonely 'wanderers in the middle mist'. In this predicament they turn to each other for guidance and advice. The blind seek the help of the blind. This strengthens the group-feeling among them and they feel that they must support their fellows in all things right or wrong. Hence the eager way in which they follow those who preach strikes or walk-outs.

Then there is the idealism of youth. Youth is the period when ideals are cherished in their pure form, unadulterated by practical considerations. Any injustice, any discrimination arouses their active sympathy and makes them proceed to immediate action regardless of considerations of practicability.

The only way to help youth in this period is with the utmost of tact based on an understanding of their predicament. Any advice given them must be made to appear as if it were their own discovery self-given and not imposed from above.

R_ecent History of Student Indiscipline

In the two decades before independence, some lines of action were adopted which, however justified they may have been at the time, have led to a spread of indiscipline among students.

Weakening of Authority

All constituted authority was decried and undermined and with it any authority that the teachers exercised and any respect that they were given. Educational institutions were asked to shut up shop and teachers and students asked to come out and work for Swaraj. Some teachers did come out, but many, through fear of losing their livelihood, remained at their posts. These teachers were represented as cowards and unpatriotic black-sheep. Whatever they may or may not have been, the result of drawing public odium on them was that the students—those who came out and those who stayed back—ceased to have any respect for their teachers.

Of the two factors which are conducive to quiet behaviour—respect and fear—fear of the teacher, was tending to disappear under the British regime. Now, respect too, has gone. This void has not yet been filled.

Employment of Students in Politics

Along with the destruction of respect for their teachers, came the employment of students in active political agitation. In several places the students left the classrooms, and at times, wrecked them, indulged in hooliganism, defied the authorities, educational and civil, and were made much of by politicians. Many students, no doubt, were genuine and conscientious workers, but quite a few were out for excitement. It is true to say that in the majority of cases it is not 'politics' that interest them, but the lure of excitement and 'daring'.

In any event, the seeds of indiscipline were plentifully sown by their elders and having fallen on fertile soil, are now, here and there, yielding a luxuriant crop. The coming of independence may have been expected to cure these ills but has not done so for valid reasons.

In social actions the effects do not always disappear with the causes. Having tasted the blood of license, the young cannot be easily persuaded to give it up, and authority-baiting is such an attractive pastime, especially when there is nothing equally exciting to do.

Having worked, so they were led to believe, at watering the tree of independence, the young, like their many elders, want to stretch themselves under the tree and to wait for the fruit to fall into their mouths. But many of the older men had prior claims for themselves or their relations and many of the young felt cheated and, therefore, grew disgruntled and frustrated. Moreover, the spectacle of grab and graft is in itself demoralising.

The employment of students in politics, e.g. electioneering, propaganda and vote-collecting, has not ceased. Politicians, of all parties, find in the students a *Hanuman ki Sena* and are quick to use them. Even if one party decides not to use them for political purposes, will the other parties agree to the decisions? What is wanted is a solemn agreement between all political parties to put a stop to the practice.

Employment in politics and the impact of a new ideology, has led to another bad result. The adolescents have come to have a craving for freedom in all matters, particularly, for educational freedom. No society, which wishes to survive, can surrender to such claims. As Mr. G. C. Chatterjee, Vice-Chancellor of Rajputana University, says in a similar context: "Education is the attempt on the part of society to direct and influence the process of development of youth into certain desired channels, this cannot be done if youth claims, or is given, the right to absolute freedom. Such a claim implies that he is not in need of education, is already mature and capable of acting according to his own whims and fancies." Clearly, only if we reform our system of education, can we rightly curb this desire effectively,

No Compelling Objectives Now

The third cause of unrest is that immediately after independence the young had no stirring ideals, or even objectives put before them. With the attainment of independence there was a lull in political activity over the whole land. The big leaders worried over the stupendous difficulties facing the country but most people breathed a sigh of content and satisfaction and just relaxed. Smaller leaders however showed some activity but mostly in garnering for themselves the harvest of jobs and contracts and permits.

Students, who had been involved in political action were at a standstill. The immediate goal had been reached, Swaraj had been attained. What next? The further and higher goals were shrouded in mist. Whither now?

Many stood on the tiptoe of expectation, awaiting a stirring call. But no stirring call came. All they were told to do was to go back to dull classrooms, and duller studies and discredited teachers. Later on they were asked to work in the villages, and take up social service. But this lacked excitement and adventure. The students wanted something exciting, something compelling and sacrifice-demanding. They had experienced the excitement of political agitation, of baiting teachers and of defying authority. How could they revert to dull, disciplined routine?

No blame to the leaders. Their hands were full with most urgent and immediate problems.

Be that as it may there was a void. And if nature abhors a vacuum so too, does human nature. Idle hands must find something to do. The students had been accustomed to defiance and demonstration against authority. After a short lull they turned on the school and college authorities and as no stern steps were taken to deter them they began to attack the civil authorities as well.

The new Five-Year Plans have put forward noble objectives of a constructive kind, demanding patient and painstaking labour. Yet this labour the students are not accustomed to. It has no thrill, no excitement and therefore, no appeal. Their 'emotional awareness' has not been engendered.

It may be said that thousands of students have been volunteering for building roads and dams and digging canals and compost-pits. That is so. But except with a few, it is not the urge to service that makes them volunteer, but the dullness of studies, and the prospect of testimonials. Had the work, in itself been attractive, it would not have been necessary to add to it the lure of special marks added to marks at examinations.

Incidentally, it has to be said, that such mark giving is not only educationally but morally unsound. Show of work, rather than genuine love of service is prompted thereby. No wonder, that all but a few, are so anxious to be photographed with the visiting high officials or ministers and feel so disappointed when left out.

What is wanted to set this right, is a comprehensive and attractive programme which will not only take the students to social

service, but will gradually, through pleasant activity, train them in the patient and painstaking work of self-improvement and selfless service. New ideals and new objectives must be presented to the young in striking forms and through self-compelling activities. (A full programme of work for this is given later on.)

Meanwhile, the only political party that has an attractive programme is getting recruits.

Communism gives the young a potent ideal and presents it in an inexorable form. The dialectic, so it is asserted, is bound to fulfil itself. The very dogmatic form of the assertion wins quick adherence. Moreover, there is in itself a stirring call to manhood—man as the maker of his own destiny. There is no god or gods to help him. This is a stirring call to self-dependence and self-action and sacrifice.

In addition, there is all the excitement of forming cells and all the adventure of 'going 'underground'. These have an attraction of their own. The young—especially the emotional young—respond to this call.

But India has accepted the ideal of the democratic way of life, as it alone can hold the promise of security with freedom. Democracy, however, does not pretend to give quick results and provides no spectacular slogans. What must, then, be done to bring the young to appreciate the ideals and to work for it?

We must have a many-sided programme. On one side, it must be sufficiently alluring and exciting to attract the young, and on the other, it must develop in them a mentality for patient, spectacular and constructive work.

It is here that a sound system of education becomes relevant. Home life is not there, the restraints of religion, joint family and caste-groups are disappearing and public opinion is so 'accommodating' and the young clamour for action. Our reliance must be on the schools and colleges and universities. But at present our educational system is defective and incomplete and itself provides causes for indiscipline, or apathy, which is equally disastrous.

Defective and Incomplete Education

Education is an integrating and developing process. It should provide a harmonious development of the physical, mental, moral and social aspects of student life. To do this successfully it should also provide scope for emotional expression. Our educational system

hardly does this. And, even when it does provide some of these essentials, it makes little attempt to coordinate these with one another or with the life around.

The argument, sometimes advanced that the present system is working all right because it has produced some of our top leaders, writers, and scientists, does not hold much water.

Most of these worthies have received finishing touches of their education abroad. Some were bound to achieve greatness in spite of the system. If a country of 400 millions could not have produced this handful, than the future of mankind is dark indeed.

Another argument against any criticism of the system, has also been advanced. If we condemn the system the students will cease to attach any value to their education. This argument has little validity. The real fact is that students have no interest in their education because it is so sterile. And, pointing out defects in the system will open their eyes to the many ways in which they can help themselves.

Major Defects in Education

Some of the major defects of our systems of education are worth noting.

It is, as Bertrand Russell points out, merely 'verbal'. And, being 'verbal', it is supine. It merely gives information without being informing, and titillates without activating. Occasionally it stimulates intellect but without satisfying it fully. Thus it leads to nothing, provides no guidance to conduct, no spur to action, no inspiration to high endeavour. Stuffed geese sitting on dummy eggs is not an exaggerated description of students in a classroom.

And, no wonder, that being human after all they occasionally get bored with this futility and break out into undesirable forms of action.

Education should evoke intelligence and with it the will to do the right action and the capacity to do it. For this there must be plenty of 'doing' not merely bookish learning. For, it is only through 'doing'—making, constructing—that the young can be really interested and only through these can they be made to learn.

To be true to its purpose learning must be fired by imagination. It is imagination alone which can lift mere learning of facts and pedantry into something sublime and vital that will add zest not to learning only, but to life itself. Yet our system throttles imagination, kills all sense of wonder and dampens healthy curiosity.

The mischief begins at the earliest stage in the Primary school. Just at the time when the child wants to explore and discover for himself and by himself, and in effect, is proceeding from the concrete to the abstract, we force abstractions and hard facts on him. The sense of wonder and the faculty of the imagination are not only not used to lead him on to desire more knowledge and precision, but are suffocated under a dead weight of what appears to him to be useless impositions and worthless facts.* No wonder we produce so few poets and writers of imagination.

On the other hand, where the child is led from concrete to abstract in such institutions where science is properly taught, through practicals and nature studies we do produce many good and not a few eminent scientists.

The scheme of Basic education will help to set matters right but only if it is conducted with imagination and insight into child psychology. This matter of the right type of training at the appropriate stage of life must receive our immediate attention.

Examinations

Instead of developing the imagination and curiosity of the child we have the somewhat barren system of examinations. Success in these is our only criterion of education. And, as the examinations are on water-tight 'subjects', no effort is made to stir the imagination, no attempt to correlate even closely related subjects among themselves and to life. In its teaching, economics, for instance, is often divorced from history, or civics, or geography or politics. This is true of other subjects too. Thus one branch of knowledge is not related to the other and to everyday affairs. No association of ideas takes place and no relation with the living present is made. No curiosity is aroused, no thinking stimulated.

Again, history is all round us. We are rich in historical and architectural remains, but though the past history of India is lectured upon, places of historical interest are seldom visited. Thus study becomes 'bookish', and sterile. No interest is aroused, no enthusiasm evoked. Where there should have been thousands of eager scholars, there are not even ten of them.

*For detailed discussion of this topic see A.N. Whitehead's *The Aims of Education*.

But the examination system with all its other defects will be with us until our classes are sufficiently small and teachers are in adequate supply.

One thing, in the examination system, must, however, be immediately changed. At present, three major examinations come so close together and at such a period of life that they are inimical to the fuller development of students. Just when an adolescent is physically developing, and mentally changing and is therefore, in a state of instability he sits for the Matriculation examination at the age of 14-15. Two years later he takes the Intermediate, and in another two the B. A. Add to this strain, at the critical point of growth, the vagaries of examiners, and the uncertainty of students as to what they are to be tested on, due to the inattention of paper-setters to the directions for setting question papers, and you have some inkling of the harrying effects of examinations and the tribulation of students. The dreaded feeling of the examinees is that the examiner is out to catch them in what they do not know and not to discover what they do know and how well.

This dread leads to nervous tension, and just as a frightened horse is inclined to kick, so the students too, make trouble in the examination hall. The nervous ones may not take the lead, but when a few, who have not studied at all and are, therefore, reckless, start the trouble, these nervous ones are impelled by their fear to join in the destructive work. Research on this problem of fear is needed and it is a task for our Teacher Training institutions.

As education is subject-and examination-bound, teachers are content to dictate notes and make no attempt to stimulate interest in the studies themselves. Indeed, it may be doubted if the majority of teachers even in colleges, have any enthusiasm, or even a view-point of their own, on the subjects they profess to teach. Many of them are content to crib their notes from a book and try their best to keep this book from the knowledge of their students. The point of the teacher's own interest is very important. No teacher can rouse any interest in his subject if he has no standpoint of his own to offer. This does not mean that he must be dogmatic about any one theory. What is required is that he should be able to tell his students about all theories, and why he prefers a particular one. Thus students will be encouraged to think and impelled to scrutinise the views put before them.

When teaching the history of political or economic theories, for instance, no attempt is made to show why each thinker thought the way he did and how the successors built on the work of their predecessors and how the young are inheritors of the past with the duty to carry the process of thought onwards. The call that should exist in education is never made, never felt.

Philosophy is taught, in the words of Bernard Phillips, 'as a purely logical activity rather than as an enterprise of the spirit.' This leads to a 'disastrous separation of theory and practice' and makes the study sterile and incapable of affecting conduct. Similar situations arise in the study of other subjects in schools and colleges.

Lacking enthusiasm for his subject and having nothing but dull facts to offer, the teacher cannot stimulate any thinking, nor any enthusiasm among his students. Instead of being a process of digestion and assimilation education becomes a process of gobble and disgorge.

Incidentally, it is in the classes of such teachers, for the most part, that acts of teacher-baiting take place, and the training in indiscipline is acquired. And with good reason. Cramming dull facts and memorising what seems inessential is boring. The human spirit that loves freedom, variety and exploration revolts at this. Much more so the spirit of the young who want something new to excite their imagination, something that grips their intelligence, awakens a sense of wonder and gives them new visions of truth.

Deprived of these, they are filled with feelings of boredom and of frustration, and these provoke reaction in the form of indiscipline, inside and outside the classrooms.

Another result of concentration on examinations is that the spirit of competition is fostered and of cooperation neglected. The future citizens appear as rivals to one another rather than as cooperating individuals.

Our system of education has no place in it for the development of skill of hands and feet. No 'handiness' is acquired, no dignity of labour learnt. And, yet, as L. P. Jacks very truly says, 'Man is a skill-hungry animal'. 'Basic education' has yet to be implemented on a large enough scale to satisfy this skill hunger.

Even the little of physical development which takes place through games and sports, is not related to any moral or aesthetic values. There are many players but few sportsmen, and still fewer admirers of grace of body and skill, especially when this is displayed by opponents.

The absence of games and sports in schools is responsible for two serious things. Young people are not able to sublimate the urge to childish pranks at the right stage of life and do not carry the desire for sports into the college stage. This latter fact accounts for the phenomenon that at times, even in colleges where opportunities for sports are

provided, the students do not make full use of them but prefer passive forms of leisure-time pursuits, cinema or watching others play or just loitering.

Our education offers no incentive to adventure and to the facing of danger along satisfying and character-building lines. Anonymous classroom mischief and teacher-baiting are the only relief to the spirited.

There is little scope for creative and emotional expression in our education. And, yet it is this expression that the young crave for. There are no activities in art, music, or dance to provide an outlet for the pent-up emotions, no training in aesthetic appreciation, no impetus to creativeness. Emotions and intellect are separated instead of being fused together and the creative urge is foiled.

Creative activity, which liberates the spirit and takes it soaring up to exaltation, is conspicuous by its absence. The result is destructive activity, for, the young must have expression. The dynamism of emotions is not trained to worth while action, to moral and social and personal improvement and there is little emotional awareness of constructive work that the country needs, and that the young hanker for.

Closely connected with this is the absence of emotional ministration which the children and the young keenly need. All young human beings need love, for, out of love are born consideration, care and justice. As a writer puts it "All children need love to survive psychologically....A man does not need love to grow physically or intellectually, but needs it to grow emotionally. When, as an infant, he does not receive love, his psychological life as an adult may become so fearful he cannot bear it."

And it must be remembered that many of the ills of the body are really ills of the mind. Our home life, as has been said earlier, leaves much to be desired. Most parents are illiterate and almost all uneducated in the art of child up-bringing. A kind of love, is of course, showered on children, but it is so fitful and uncertain that it gives the child a sense of insecurity and baffles him with its uncertainty. The child is either mollicoddled, or rebuffed, or both by turns. This creates a great emotional disturbance within him. Rage, hate, a sense of injustice and above all, a sense of being unwanted, fills him and the seeds of future crime, anti-social action, waywardness and many other such things are sown in his subconscious.

It may be asked : What has this absence of ministration of love at home to do with education ?

Directly, not much. Indirectly, a great deal. Education has to fill up the void left by an unsatisfactory home-life. "One who has lacked love goes in eternal search of it. Life for the unhappy is an endless search for 'the good parent'." It is this tremendous

responsibility of being a good parent which the teacher has to assume. It is for this that he has been put in 'loco parentis', that he is asked to be a guide, philosopher and friend. Thus on one side the young want attention paid to the emotional aspect of their natures, and on the other, they need emotional expression. Opportunities for this are plentiful. For many hours a day the students have nothing to do, but facilities for the proper use of this time do not exist. To add to all this, in our system of education with poorly paid and ill-equipped teachers, with classrooms crammed to capacity, there is no possibility of the wholesome contact that should exist between teacher and taught.

Cynics may say, that considering the poor quality of the teachers, this is just as well. But the matter cannot be dismissed so easily. The personal interest, especially in leisure-time and its pursuits, between teacher and students, must be encouraged, and teachers made fit for this heavy responsibility. For it is only through informal contacts that much informal education can be imparted and character and conduct formed and guided.

Success in life needs both the competitive and the cooperative spirit. Yet our educational system stresses competition and has no place for cooperation. In examinations and in sports every one is for himself only. The group, the class, the institution do not figure at all in the minds of students. Hence no *esprit de corps*, no love and regard for the *alma mater*, no incentive to cooperation, no loyalties. The matter does not end here.

Education has to be a preparation for life, yet it prepares the young very poorly for the tests to which life puts them. Under the compulsion of a machine age, we stress the importance of technical skill and a person with this skill will, no doubt, be able to earn a better living than before.

But the all-important factor, that the person has to work in and with society, and that to do so with competence he must have what Professor Elton Mayo aptly terms 'social-skill' is stressed nowhere in our education. This 'Social Skill', in the words of Professor Mayo 'shows itself as a capacity to receive communications from others and to respond to attitudes and ideas of others in such fashion as to promote congenial participation in a common task.' Nowhere in our education, do we attend to this social factor, even though one of the earliest educators, Aristotle, had said—'Man is a social animal.'

Youth must be prepared not only 'technically' and 'vocationally', but also 'socially'. Its social insight, its willingness and capacity to work harmoniously with and for others besides working for itself, must be developed.

In the absence of this there will be chaotic self-seeking and democracy will remain a dream, and the way will be open to those who under the pretence of introducing order into society, impose their will upon others.

Such defective education is a menace to the democratic way of life and therefore to the whole future of civilisation.

It may be said that this defect is common to education all the world over. But that does not minimise our responsibility nor does it atone for our neglect.

The best way to impart and develop social skill is not through formal education in the classrooms or through lectures and sermons. We must look to the wider field of informal education, i.e. education outside the classroom, in the spare time of students.

The Upsurge of Sex

*"When all the world is young, lad,
And all the trees are green;
And every goose a swan, lad,
And every lass a queen;
Then hey for boot and horse, lad,
And round the world away;
Young blood must have its course, lad,
And every dog his day."*

Charles Kingsley

The causes of indiscipline mentioned so far are in some respects, extraneous. They impinge on students from the outside. But there is a root cause which is 'internal' and to which no attention seems to have been paid by any Indian writer that I know of.

It is the upsurge of sex feelings.

The age at which a student joins a college is also the disturbed period between the onset of puberty and of adolescence. It is the period of awakening to sex. Men crave the company of women and *vice versa*. But in India there still is a great deal of segregation of the sexes. The natural diversion of the emotions to the other sex is not possible. But sex-instinct cannot be damned or denied. Recently the girls in a women's college at Delhi, made trouble because the Principal would not let them use the telephone unchaperoned, and would not let them go to a coffee-house patronised by males mostly.

Most girls, however, are as yet tradition and custom bound and do not generally dare to exhibit their consciously or sub-consciously prompted desires. Most of the trouble should, therefore, be expected in men's or predominantly men's colleges. And the expectation is not belied.

The physical changes accompanying puberty are obvious but deeper changes occur in the mind and the temperament. At one end, these psychological changes may exhibit themselves in assertiveness, over-boldness, defiance of authority, general aggressiveness, showing-off, and hostility to other males; and at the other end, they may take the form of submissiveness, self-depreciation, moroseness, and the like. And there are all the shades of these in between the two ends. Intrinsically these are various ways of courtship and of attracting the attention of the other sex. And the young males can no more help these than they can the sprouting of hair on their lips and chins.

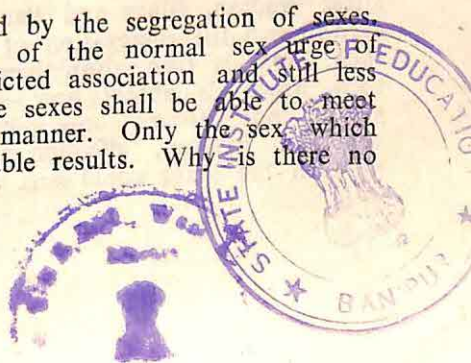
What, however, is of great significance is that sub-consciously young males exhibit these forms of behaviour *even when the other sex is not present*. Now, is there not a strange coincidence between these aggressive manifestations of the sex-instinct and the acts which are complained of as acts of indiscipline?

Let us note, too, the fact of hostility to other males. The University authority is mostly male. Is it not then natural that the aggressive type of young males should defy it, not so much consciously, as sub-consciously? The Vice-Chancellor is not only a male but a person in authority—he thus provokes a double defiance. (Let not the Vice-Chancellors, however, lay the flattering unction to their souls that not their trespasses but the madness of students speaks. Some of the trouble with students is undoubtedly due to the former's own lack of tact, understanding and sympathy).

Another important fact should also be noted. If the sexes have ample opportunity to mix informally and naturally much of the young male's pugnacity is curbed and, not seldom, is directed to prowess in sports, skill in arts, literary expression, music and drama, and undertakings of high adventure. Deprived of the society and the gentle influence of the other sex, the assertion of sex becomes often enough, obnoxious assertiveness.

Much mischief is therefore caused by the segregation of sexes. There must be 'natural' channelising of the normal sex urge of youth. This does not imply unrestricted association and still less license. All that it means is that the sexes shall be able to meet in a natural open, and unselfconscious manner. Only the sex which sulks behind corners leads to undesirable results. Why is there no

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student indiscipline of the kind complained of in India, in England and in America? To come nearer home, why is it that most student indiscipline is exhibited in the states of Uttar Pradesh, Bihar and Bengal, while it is not present to any large extent in the States of Bombay, Madras and Travancore-Cochin?

Apart from the fact that there is more of the 'liberating' art-activity in the latter states, the main reason is that in them there is no segregation of the sexes. Strange as it may sound, in the second half of the twentieth century, there is still extant a regulation of the University of Calcutta which forbids girls and boys acting together!

A friend with whom I was discussing this problem of indiscipline, humourously suggested: 'Let the students be married off at an early age, and much indiscipline will vanish.' There is much sense in this—though early marriage is not the only solution. Let there be freer intercourse between the young of both sexes under judicious guidance; let there be no artificial barriers arousing unhealthy curiosity and 'wolfish' behaviour and there will be less trouble. The so-far obstructed sex-instinct will flow into natural channels, in art and literary expression, in athletic competition, in various forms of skill and daring, for, these are some of the ways in which young men like to impress young women. Deny them the presence of young women and these wholesome forms of expression will assume the forms of recalcitrant moods and destructive activities.

Some timid reformers are likely to cure this sex-hunger by getting batches of young men to meet elderly ladies. This will not do. The young must meet the young. The elder generation can be present and should be present to see that decency and seemliness are observed, but let them not be in the majority.

Looking backwards some 45 years, I recall the efforts of two elderly ladies at Cambridge, to make young Indian students feel at home in their new surroundings. I also recall how dull and empty these tea parties felt. I did not then realise what the cause of this feeling was. But, now one can easily guess what it was. There was no young society of the other sex.

It may be said, that till recent years, even in the states of Uttar Pradesh, Bihar and Bengal and others, there was no trouble even though the segregation of the sexes was much more stringent then. This is true. But there was a very important factor present then, which is absent now,—the joint family system. Under this system not sisters only, but cousins and sisters-in-law, lived together. Respect, affection and even a certain harmless dalliance between the sexes could exist and grow under such home conditions.

But in recent years the joint family has split up and thus the natural and unselfconscious relations between the sexes are ceasing to exist. Much of male-student misbehaviour, then, can be cured through the larger and informal meeting of the sexes. How to bring it about is the problem,

The heads and the staff of institutions can do a great deal by inviting batches of students of both sexes, to evening parties in their homes. Even the so-called 'wolves' will behave when they are introduced to the young women who were the targets of their unseemly attentions.

Art, drama and music societies, in which both sexes can work together, are ways in which decency can be inculcated, and what is even more important, a harmonious balance between intellect and emotions can be established.

Guidance

In the vast majority of cases the new college students do not know which subjects to choose. They either obey their parents, or follow their fancy. Either course does not ensure that the subject and the student will agree with each other, and often enough the student has to labour against his aptitude and to keep feeling frustrated and ill-at-ease.

Guidance in study courses is the only way to save students much misery and to make study fruitful.

Counselling

One of the major weaknesses of our system of education is that students come to colleges at too young an age. Young people, from various schools and often away from their parents are now thrown together in an atmosphere of comparative freedom from control. The problems of behaviour and adjustment to new surroundings arise. Some feel lonely and cut off, others, become boisterous and bullying, while some become the butts of pranks and rags. Natural and healthy development is thwarted. Yet, they have no one to go to for advice and comfort.

Counselling is the only remedy and must be provided by specialists and the general staff. Thus feelings of defeat or over-exuberance will be cured and a more normal development ensured,

Only when he is at peace within himself can a person be socially useful. Till they are trained to know themselves better, the present-day policy of engaging young students in social service work in order to give a social bias to their interests, is not likely to yield good results.

With so many lacunae in our present-day education—no encouragement to thinking, no arousing of interest in studies—instead an emphasis on examinations—no developing of moral values, no catering for emotional needs, no call to high adventure, no building up of self-discipline, no advancing of creativity, no interest being taken by the natural leaders of students. i.e., the teachers, it is obvious that the system needs a thorough overhaul in the framework of free India. There is a call for men of high intellect, noble character, courage, vision, and self-discipline, yet the system gives us only a sterile knowledge of facts. Knowledge can never be equated with virtue, if there is not the dynamic push of desire for high endeavour and noble doing. Instead, there will be, as there is, frustration, apathy and mischief on one side, and anger, condemnation, and lamentation on the other. And, these will grow as our education grows. The cure lies in an improved system of education, which while imparting knowledge, allows full scope for expression and through this expression makes self-discipline, self-reliance, good manners, uprightness and courage possible.

The young thus developed and fortified will also be inspired by confidence in themselves and in their future. Like the ancient Roman they will have the guts 'to find a way or make it'.

D

Discipline through

Non-educational Agency

The depressed teachers have been given another push downwards. In this desperation at the indiscipline of youth, and the incompetence of the teachers to curb it, the higher authorities have been compelled to bring in a non-educational and external agency, the Ministry of Defence, through the National Cadet Corps and the Auxiliary Cadet Corps to put matters right.

The considerate policy of the organisers of these corps in recruiting some of the teachers as junior officers, does not alter the situation. They have all to work under the final control and direction of a high officer of the Armed Forces. And the students are quick to see that allegiance is to the better-dressed, better-paid and better-attended officer.

Cases again, are not rare where this officer has treated with scant respect and in a highhanded manner the heads of institutions and even those higher still. Such cases, however, are not brought to the notice of the higher authorities partly through timidity and partly because of the knowledge that the officer has come there at the instance of the higher authorities themselves.

It is a recognised maxim that the teachers are the 'natural leaders' of youth. It is the tragedy of our educational system that they are not made fit for the job. But the right way to deal with it is to restore the teachers to their proper position and not to push them down still further. No permanent improvement in education can be effected that way. Just as you cannot govern a country by a standing army, for any length of time, so you cannot make over education in conduct and behaviour to the officers of the Armed Forces.

Dichotomy in Education

Apart from lowering the position of teachers in the eyes of their students, there is another evil result, which cuts at the root of a sound educational policy. This matter is of such importance that it must be considered in detail. The educational process is an integrating and an integral process.

Education as an Integrating Process

Education aims at the simultaneous and harmonious development of mental, moral and physical aspects of the young human. Each of these aspects is to be so developed as to imply the development of the other two. Much mischief has resulted from separating one from the others. A mind developed without developing the body or morals, is a dangerous mind. A body developed without mind or morals is brutish. Morals cannot be sustained by a vacant mind and enfeebled body. Not only are all these three intertwined, but to ensure harmonious development the three must be trained and developed by the same kind of agency. Otherwise, the close connection between them may be broken and the value of the educational process destroyed.

We cannot, therefore, without doing irreparable harm partition the education of civilians by making over mental training to the teachers, physical training to the ex-army drill master and training in discipline to an officer of the Armed Forces.

This truth was known to the ancients but has been rediscovered by our educationists only recently. As a result, the drill master, who looked after physical development only, is being replaced by the physical educationist, who can give both physical and mental training. The process has now to be carried further and the trainer of mind and body has also to be the trainer in morals.

Many teachers, still believe that moral training is a kind of instruction just like instruction in a subject of study. So they plaster the school walls with mottos and invite eminent persons to deliver sermons to their students. Yet no duck sheds water from off its back more readily than the young human sheds the words of wisdom that are showered on him.

The simple truth is that morals are not so much acquired through teaching and instruction as through 'doing' and practice. And, even this 'doing' does not lead directly to the ultimate desired result, unlike so many physical jerks or route-marches. Morals are the by-products of pleasurable activities. It is while playing that one can learn to be a sportsman, while acting as treasurer of the Union funds that one can learn honesty and while dealing with others that one can learn politeness, good behaviour and truthfulness.

Moral training cannot, therefore, be separated from the rest of education. And, it has to be there throughout whether in the classroom, in the playground, in the hostel or at the dining table.

Education as an Integral Process

The educational process is integral. All the aspects of a student's life must be under the same type of control and guidance. It is for this reason that those who deal with the student in his studies and games and general living must also be his guides in conduct and the builders of character.

The incursion of a non-educational agency, like military personnel, to impart discipline is intrusion that will destroy the integrity of the educational process. A dichotomy will be brought into education which will tear it in two. Moral values, which must permeate the physical, mental and emotional life, will come to be regarded as capable of isolation.

The opinion of a very distinguished General* who was Commandant of the Staff College, at Wellington (Nilgiris) and to whom this point was referred, may be quoted in this context. 'In my view', he says, 'all training at schools, colleges and universities should be under one control right down the chain of command'. (*Italics his*). And he adds 'Divided control and responsibility in the sphere of education is perhaps more harmful than in any enterprise'.

The effect of divided control, harmful as it will be to students, will be worse for teachers themselves. They will assume that discipline is none of their business, another agency having been called in to enforce it. Their self-respect will be damaged and their position as all round guides of youth, undermined.

Moreover, the military mind cannot understand the vacillations and hesitations of young civilian minds. Nigel Balchin sums this up pithily : 'The fighting soldier's job is a tremendous simplification. Once having been allowed to attack his problems in a tank, he has no patience with attacking them in any other way !' This may be put differently: It is easier to put a bullet in the head than an idea into it.

Apart from this, the objectives of military training, with which the officer is imbued, are different from those of civilian education. The soldier needs morale, the civilian, moral courage. This moral courage depends, not on enforcement through commands, but on active acceptance through conviction, and, convictions are made to grow and strengthened through constant self-acceptance only.

* Major General W. D. A. Lentaigne, C. B. ; C. B. E. , D. S. O.



The contrast between the objectives of military and civilian training has also been expressed in the statement that the soldier in general, has not to reason why, whereas the civilian has always to have a reason why. Considered thus the training and education of the civilian and the soldier cannot be the same.

Further, the agencies for securing compliance with an order which the armed forces have—an ascending hierarchy of officers, constant supervision, courts martial and deprivation of means of livelihood—are not present, and cannot be present, for millions of the civilians. Any attempt at such supervision will necessitate methods fundamentally antagonistic to the democratic way of life.

The aim of civilian education must, therefore, be self-discipline as against 'imposed discipline'. To be really virtuous, good conduct must come not through force or threat, but through self-held conviction; for virtue and force are incompatibles.

Military methods of training cannot be applied to civilian education, as the aims of civilian education are quite different.

By its very nature, the military form of direction is a command or an order. There can be no 'questioning' of it; nor can it be an appeal or a presentation of alternatives.

Yet, the training of a civilian has to be for selecting the right alternative from among several. Matters of real importance must be discussed with him, pros and cons presented, and he has then to be guided to accept the right course of action. But the choice has to be his and he has to accept responsibility for it. He must form convictions and act according to them. So, the training and direction of a civilian cannot be by mere command and order. Moreover, if the young get too much accustomed to orders and obedience, at an impressionable age, they will always look for guidance and orders in all affairs of life. The way will be prepared for dictatorship—the antithesis of democracy.

Unsuitable Training

Criticism has also been made of the programme of training given by the A.C.C. in particular. The major half of it is modelled on the requirements of soldiers. Route-marching, mass-drill and mass-exercise are neither needed by, nor suited to the civilian. These are essential for soldiers who have to advance shoulder to shoulder, but not for the civilians who have to act each in his own way.

The training of the civilians has, therefore, to be through voluntary and free activity, like scouting and guiding, games and sports, touring and hiking, and through artistic and cultural pursuits. Civilians need much more attention to be paid to their mental and emotional development, less to their physical.

A great advantage of free activities like scouting, sports and hiking over the military form of training is that while the latter can only be given to adolescents and adults, the former can be given from childhood onwards—*when the mind is more impressionable*. The N.C.C. and A.C.C., therefore, come rather late in the day.

Because of all these differences between the training of the military and the civilians, it is essential that the control of civilian training must be in the hands of civilian teachers. If, for any purpose, the aid of the military personnel must be invoked, it must be under the final control of the educational authorities and not the other way about.

To quote General Lentaigne, again: 'By all means, *let the retired military officers and NCOs help in certain subjects, such as organisation of games and sports, camps and so on, but the civilian teachers must undertake the brunt of the work* (Italics mine). The services personnel can, however, render very useful service in training the teachers in methods of fire-control, action during floods and storing, and general morale-building during emergencies. The teachers, in turn, will train their minds.

Brain, Brawn and Character

There is a still more cogent reason why the teacher must have the final say in education. The development of personality depends mostly, though not wholly, on intellectual development. This development is in the hands of teachers. It is, therefore, essential that he who looks after the intellect must look after the other facets of personality, so as to produce a harmonious development. Separating brain from brawn, or intellect from character will lead to split personalities.

It may be said that the points raised above are more fanciful than real, and that so many students and teachers are keen to join the N. C. C. and A. C. C. organisations.

This keenness, however, is due to some special factors.

Their studies are so dull that many students, especially the less studious ones, are only too glad to join these corps. There is the great lure of the uniform. A proof of it is that the first demand of A. C. C. recruits was for uniforms. There is the fun of a month's camping and good food. For the teacher-officers there is the lure of escape from college and school duties, and even more, the lure of an officer's pay and a free uniform. Which teacher, under present-day conditions, can resist these ?

Everything, apart from technical military-training, which N. C. C. and A. C. C. promise, is available in any good public school. One famous Indian public school has refused to have any A. C. C. organisation, as the school is already giving all the necessary training.

What one school can do for all-round training by its own teachers, the others can. If, for some reasons they cannot, then they should be made fit to do it. This would be the right educational approach.

By making over the full training of civilian young to the civilian teachers, we shall be truer to democratic principles. Mixed military and civilian training, through mixed staff will not only introduce a dichotomy, but will also have the danger of making students depend always on commands.

Leadership Training

Much is being claimed for the military training as bringing out leadership in students. This claim can hardly bear examination. Firstly, because military training can only train for *military* leadership and not civilian leadership. Had it done so, most of the retired colonels and majors would have been our leaders.

Secondly, in all military academies there is a pre-selection of persons likely to be leaders, and even out of these, in spite of several years' training only a limited few are fit to be brigadiers and generals.

Thirdly, if military training had been such a great factor to producing leaders, many of the 'jawans' would have risen to higher ranks than they generally do, and there would have been no need of a special officer cadre. The rankers would have produced the officers.

Many Types of Leaders Needed

It must be noted that civilian leadership is not of one kind and pattern. There is no such thing as all-round leadership, and one type of leader, chosen from one particular category, cannot serve all needs. We cannot say that a man who successfully rallies a group of tired and frightened soldiers of ordinary intelligence, will also make a good leader of brilliant workers in a field of research, or will be able to persuade disgruntled industrial workers to return to work, or even to persuade a batch of students to refrain from acts of hooliganism. Nor can we say that a miserable looking teacher who lacks the physical courage of a soldier, will not make a good leader where moral courage is needed more.

Leadership is of diverse kinds and needs diverse kinds of training. One pattern of training will not do for all. Some will be trained on the field of sports, some through debates and committee-work, some through cultural or campus work.

Moreover the art of leadership is different in civil life from that of military life. In civil life the man is respected for his worth or wealth, there are no pips on the shoulder straps to extract even a salute.

The varied kind of leadership in civil life requires varied training in many fields of activity. And, it is and should be, the responsibility of the teachers to provide this through many fields of activity. And these fields are not parade grounds but are provided by the varied kinds of free activity under judicious guidance.

While the teachers should perform these high functions it has to be admitted that many of them have shown no interest or even ability for the work. This is the real tragedy of our education.

Yet the remedy is not the displacement of the teacher but his restoration to the noble position of the 'guru' in ancient times. This cannot come by merely wishing. The lot of the teachers must be improved and what is even more important, the teachers must improve themselves. They must strive to raise themselves in their own esteem through honest and intelligent work, and the esteem of the students and of society will follow.

Sphere of N. C. C.

The above discussion does not imply, nor is it meant to imply, that an organisation like the N. C. C. does not fulfil an essential function. It should, however, be turned into a first class agency for training for military service, or service as reserves. This would mean much more attention to the military aspect of the training than to social service activities through labour-service camps and would lead to much better training, the numbers being fewer.

We should however revert to the old U. O. T. C. system, where the Vice-Chancellor was the head and the officer of the Armed Forces worked under him. This would preserve the integrity of education and at the same time safeguard the dignity of the teacher.

Sphere of A. C. C.

The activities of the Auxiliary Cadet Corps should be diverted from students to members of staff of colleges. These latter should be given a special training, as already mentioned, in works such as crowd

control, fire-control, action during storms and floods etc. and general morale building during an emergency. Train the teachers and let them train their students.

In the face of what has been said above, and in the face of insufficient financial aid for free and voluntary activities, it cannot be maintained that the Cadet Corps are the best means of developing character and ensuring good conduct. Given the lakhs that are spent on these Corps, much more could be achieved by improving the quality of the teacher and through free activities like scouting and guiding.

Absence of Tact and Rectitude in Teachers

Absence of tact in dealing with their students is another cause provocative of indiscipline. The struggle for independence and its attainment, and the spread of a new ideology, have altered the outlook of students. They want to think, act for, and assert themselves. But, as has already been pointed out, such claims cannot be fully admitted. There are matters in which their wishes must be respected, their demands met, but there is a limit to this. Decision on limits are a matter requiring much tact. And it is sad that tact has not always been forthcoming. Where the matter has been considered sympathetically and with tact the students have modified their behaviour.

This tact has to be exercised by teachers, particularly the heads of institutions, and by members of the public. While teachers are inclined to be unsympathetic and inconsiderate, there are a number of public persons who are eager to espouse the students' cause—right or wrong—for party or personal ends.

The matter does not rest there. When the educational authorities impose a deserved punishment on the students, outsiders often make the authorities swallow their own words, and the guilty are let off scot free. No discipline is possible under such circumstances. Teachers must use tact and outsiders adopt a policy of wise non-interference.

In some cases the complaints of students are imaginary. These are due to the fact that the students have no worthwhile activities to engage in, in their leisure time. They want something, but do not know what they want, and so pick on anything that comes their way.

Give them societies and clubs to organise and conduct and they will be fully employed in constructive work and will have little time for imaginary complaints and fancied insults. Moreover, in constructive work they will learn how to organise, how to cooperate and how to solve the difficulties that crop up. Imaginative thinking, the supreme function of man, will be encouraged, and cooperation towards worthwhile ends, the chief need of democratic citizenship, will be learnt.

Parents in particular, must hold out a helping hand to teachers. They should attend college and school functions, and take a keen interest in the doings of their young. In this connection the formation of Parent-Teacher Associations is productive of much good.

Dishonesty and Timidity in Teachers

Apart from absence of tact, which angers and inflames or disheartens and disgusts their students, instances of lack of courage and of acts of dishonesty by the staff are not rare. These may be shown in small matters, such as giving flattering testimonials to undeserving students of whom they are afraid; or signing false declarations of age to enable their students to win in competitions where there is a prescribed age-limit, or things of that sort. Yet all these on the one side destroy any respect the students may have for their teachers and on the other, instead of benefitting the students, demoralise them and teach them time-serving, cheating and hypocrisy.

Fear of Unemployment

In most diagnoses of student unrest, considerable importance is given to the fear of unemployment as one of its chief causes. Students too, use the unemployment-to-come as an excuse for their indiscipline.

While this fear, lurking in the background of their minds is likely to be a disturbing factor, it is not as potent as it is alleged to be. Anyone who expects to depend on his degree for employment, will not be eager to jeopardise his future by indulging in mischief.

Moreover, my enquiries show that this fear is not operative throughout a student's career. It is only near, or at the end of the scholastic career that this spectre begins to haunt him. During the earlier part of their college life, most students are generally absorbed in their studies and daily programmes.

At least the three years in which a student reads for his B. A. are moderately free of fear. But the tragedy is that these years are not filled up with varied healthy activities, which by giving them an all-round education and diversity of interests will give them confidence in themselves and 'guts' to enter the fight for life.

Truth is, that our present-day education makes the young supine, and lacking in initiative. They desire the future to be provided for along lines of immediate and lucrative jobs, and fear of unemployment is trotted out by them as a mere excuse. What they should have is something of the American student's initiative and enterprise.

Enquiry will also yield another fact. *Most mischief-making is done by those students, who are good-for-nothing, having neither worked, nor been fit for work.* These form the vanguard of the indisciplinatory cohorts, who urge others to stay away from examinations, or to wreck the furniture. But for them, the vast majority would be quite well behaved.

It must be admitted that the policy of cheap and unrestricted higher education, and the cut-throat competition between rival educational institutions to enlist as many students as possible, are two of the chief causes of indiscriminate admission of many worthless students.

In addition to the unfit students, there is another section also that foment trouble. This is the group led by a new ideology, the chief purpose of which is to wreck all institutions good and bad alike. These must be dealt with in another way. While there must be no embargo on expression of opinion,—for, to cherish ideologies is the nature of youth,—such students must be helped to air and discuss their views with their teachers, in an open way. No one should be penalised for his opinions. But when there is incitement to breach of rules, or to other acts of lawlessness, than the inciters must be severely dealt with.

From this account it is clear, that the alleged fear of unemployment is not such a big cause of student indiscipline though it may be of *unrest among the already educated.*

Poverty and Economic Self-help

*'But knowledge to their eyes her ample page
Rich with the spoils of time, did ne'er unroll ;
Chill penury repress'd their noble rage,
And froze the genial current of the soul.'**

As College education is the chief and indeed, the only means of rising in life, particularly for those who have no family business connections, there is a tremendous demand for it. Free College education in some States gives this demand another push.

The result is that whereas, 50 years ago College education was confined mostly to the sons of the better-to-do, now even the humble are eager to send their children up for higher education. Many parents and students, bear great privations for it.

*Thomas Gray

This hard struggle, during the days when they should be studying without the anxiety of poverty makes many students feel 'frustrated'. This frustration, though not the direct cause of indiscipline, has yet to be reckoned with. A frustrated youth is an unhappy youth and unhappy youth may be dangerous to society. The struggles of poverty engender a hostility to society and endanger its stability.

Apart from this, it is the prerogative of every child and adolescent to have a happy and carefree time of growth. Some stern Spartans may not agree with this. They have had an unhappy and strenuous time themselves and they would like everyone else to go through the same mill. 'Life is hard, life is painful, let the young be taught to bear hardships and then be accustomed to pain, so that they have no illusions about life,' so they say.

But this is not good philosophy, for, an unhappy child does not always develop the capacity to face the miseries of life, instead it develops psychoses and phobias of various kinds. And even if he does get on he gets a distorted view of things, he nurses grievances and wears a chip on his shoulder.

The right way to harden the young and to make them fit to bear the struggle of living, is to harden their body and their spirit in other ways—through recreational pursuits. These will not distort their mentality, but yet will give them strength of body, courage of mind, and discipline of spirit. Such people, instead of entering the struggle of life, with fear and trembling, will boldly face it and win through.

The message of the socialistic approach is therefore, heartening, but it must be translated into immediate action. Society, through endowments for scholarships and free-studentships, must help poor but deserving students.

Yet, till matters improve, the fact of poverty must be faced, and students must be provided with avenues through which to supplement their resources.

Regarding these avenues, the Seminar of Principals of some Punjab Colleges, held recently, enunciated a great principle and made the following practicable recommendations :—

"The Assembly recommends that students should be enabled to supplement their resources by being invited to work in the service of their colleges in such a way that their self-respect and happiness are not injured."

Such work could be, maintaining of reading rooms, carrying out of minor repairs to furniture, white-washing of college buildings, looking after college cafeterias, making of sports badges, book-binding, helping in the college garden, etc."

These are very good suggestions, and could be further supplemented. For instance, students could start cooperative book and stationary shops and bicycle repair-shops, and could take to the manufacture of polishes and inks. The better students could also be asked to supervise the studies of the backward ones.

Another useful line of work, especially for schools and colleges in rural areas, is dairying. This work has much to commend it. The students will get good milk and the milk will be cheaper and, what is even more important, they will learn how to tend their cattle, an art most needed in rural areas. The institution too, will benefit by it. It will get free manure for its garden and vegetable plot.

I know of at least one High school in a small town with rural surroundings* where the headmaster has done this and more. Through the earnings of a school play for the public and through taking up the contract of demolition of the condemned school-buildings he got enough to build a *pucca* dairy shed with help of his students. As soon as the public learnt of this self-help enterprise, gifts of cows from the locality followed and now the dairy is at full work. Nor is this all: the flower seeds from the school garden are gathered and sold to other schools—thus giving another source of income to the students' fund.

The students have also helped in building a primary school in the High school compound, and are helping to erect a double-storeyed library and reading room. Much furniture has also been made by the students. This is a kind of Basic education at its most profitable.

It goes without saying that what one headmaster, with vision and enterprise can do, others can do too.

The educational authorities should also help such enterprises of building or of demolition of condemned school buildings by students and not be bound by P. W. D. regulations. Such work will teach students self-help and give them a sense of achievement.

*Subathu, Simla-Hills, PEPSU STATE. The Headmaster, Shri Bipin Behari Lal, has since been promoted to Inspector of Schools.



For all this type of work it would be good policy to pay the students for their labour. Any of these who do not need money can have the satisfaction of donating it to the students' fund. Indeed, getting such donations is better than asking for direct contributions from the students.

A Twofold Programme

From what has been stated above, it is clear that apart from social and recent political causes and some fear of unemployment-to-come, much of the student malaise is due to the deficiencies of our educational system and of the teachers.

A twofold programme is our urgent requirement :

- (a) A reform of the educational system and an improvement in the quality of teaching, and
- (b) a comprehensive programme of youth welfare activities.

Reform of Education

The lines on which our educational system must be set right have already been indicated in the section on Defective and Incomplete Education. The defects must be removed, the gaps filled up. For, in the absence of the old-time agencies for regulating social and individual conduct, and because of little likelihood of the Victorian type of home-life developing in India or anywhere else for the matter of that, society's main reliance will have to be on schools and other educational agencies. Only the schools, through the large array of teachers physical-educationists, psychiatrists, psychologists and youth counsellors and directors and through well-equipped libraries, laboratories, playing-grounds little-theatres, and various other educational paraphernalia, will be able to provide the education that a modern child, living in the atomic age, will need.

Better Teachers

The teacher, will however, still remain the keystone of the educational arch. For, a good teacher can make up by his understanding and sympathy for the absence of much educational personnel and even of equipment. Immediate action must, therefore, be taken to improve the quality of the teacher. For this better pay and better selection are imperative. In the absence of good enough pay, only those who cannot get into the more lucrative and more 'impressive' services, gravitate to the lower ranks of the teaching profession. A cynic has said 'Teaching is the last resort of the intellectually destitute'. This is too sweeping a

statement and must be challenged, for, among the ranks of teachers are some brilliant and self-sacrificing persons who would be ornaments to any professions.

Yet, when all is said and done, it remains true that from the worldly point of view, the teaching profession offers few inducements to the better qualified persons, particularly in its lower sections. The wages of sin may be death, but the wages of the lower ranks in teaching are surely starvation. A quick improvement in pay is an urgent necessity.

Along with better pay must come better selection. Nowhere is this more needed than among the ranks of principals of colleges. It is not so much learning and high research qualifications that are needed but vision, tact and capacity to handle the staff and the students.

The status of the teachers also needs raising. Here, the teachers must help themselves, in part. A keen interest in their own subjects and in the work of their students, particularly in co-curricular activities, will make the students respect them and will build up their own confidence and self-respect.

As an immediate step, the system of youth leadership training camps, initiated by the Youth Welfare Unit, of the Union Ministry of Education, should be taken up by the universities. There are quite a number of teachers who would like to help their students and to participate in their activities but do not know how to proceed and what to take up. In camps like these they can be made aware of the innumerable ways in which they can work as real educationists.

Along with camps for teachers, there must be Seminars for Principals. For, unless the Principals are convinced and are willing to back up the efforts of their teachers not much good will result.

A Comprehensive Programme

The supreme need of the young is expression. Indiscipline is only an undesirable form of it. Our aim must be to provide opportunities, facilities and sympathetic guidance for this expression along constructive, creative, healthful and above all, joyous lines.

Opportunities already exist in the ample daily leisure-time and in the many holidays and vacations.

It is a great pity that the teachers consider their work to be over when the classroom work finishes. The real work of the teachers—in some ways—begins when the leisure-time begins. The ample daily spare-time should be directed to worthwhile pursuits and not frittered away. At present, the vacations are just time wasted.

In the new education pleaded for here the teachers must be induced to join their students, not only in daily games and sports and other cultural activities but also in hikes and tours, camping and mountaineering, play-production in nearby villages and other exhilarating activities. The whole of the school and college year, during terms and between them, is a period to be devoted, not only to the acquisition of learning, but as well to body-building, developing the spirit of enquiry, the faculty of observation and initiative, the art of leadership, the sense of social obligations, and rectitude in thought and conduct. And it is mostly in out-of-the-classroom pursuits that these can be fostered.

So spare time work must be made the concern of the teachers. The present practice of shutting up educational shop at the end of term must be abandoned, for, vacation time is the best time for informal educational activities. Of course, vacation time spent with students should count towards earned leave for teachers. This would induce them to do their really constructive work.

It may be said that the poor salaries and low status of the teachers have so depressed them that a call to extra work in leisure-time will evoke no response and that this depression has affected even those in the higher salary groups.

One finds it hard to believe that the malaise is so general. From my experience of a number of college teachers from over 20 universities, I find that quite a number of the younger college teachers are keen to take up extra-curricular work provided a modicum of encouragement from the Principals and managing committees, and some guidance, such as provided in Youth Leadership Training Camps, is made available to them.

Of course, a much greater response will be evoked if an allowance can be given from the college or union funds for the extra work expected from them.

But even where such an inducement is not possible, just a mention of the names of such teachers in the report read out at the Annual Prize Day will produce good results.

Facilities

Many schools and colleges, have no play grounds. In colleges of congested Calcutta, even class rooms and halls cannot be made available for indoor games, as the institutions hold three teaching shifts a day !

The facilities must be of a very varied kind so as to tempt all students, however varied their tastes and inclinations, to participate in activities that build up a rounded personality.

It would be useless to provide opportunities and facilities for expression if there were no guidance on the proper use of them. Education for recreation is important and educational institutions must supply this not only to students, but even to the community around them. Schools and colleges should become the foci of a cultural, physical and intellectual life. If the aim is not pitched too high every institution would be able to contribute something—and, it is better to aim at little and achieve it than to start large programmes with a blare of publicity and let them fizzle out.

Fundamental Principles

Three fundamental principles must be observed in all plans for expression.

No activity is an end in itself. It is only a means to a final aim—a happy and full life. Thus victory in sports, or even strength of body, or art activities are not ends in themselves—they must lead to a healthy mind in a healthy body and both should lead to a nobler personality.

All aspects of personality—physical, mental, moral, emotional and social must be attended to, in harmony with one another, as many in one and one in many. This will prevent gladiatorship in sports, nambipambiness in cultural pursuits, self-assertiveness, or a display of self-abnegation.

The best way to train children and adolescents in social service is through pursuits that are pleasurable to them. Their own pleasure will propel them but parents and teachers should guide them. To plunge them into work which has neither pleasure nor any personal interest may make them disinclined for such work after one experience.

In all social service work by students our chief objective should be so to train and lead them that they become social-service-minded, so that when they enter life, they carry with them the spirit of service to society. The proper approach for this purpose is to lead them from self and group-interest, through projects which combine mental with physical work, to sterner forms of solid service.

Purely physical labour that does not make a call on the mental faculties is not attractive to students. Nor are they attracted to work, the full completion of which is a matter of much time. The young want a sense of quick achievement.

One thing more they want—recognition of work done. When a mixed group of hundreds, from many institutions, work at a big community project, this recognition is not available. In working on smaller projects, in and around the campus, such as digging their swimming-pool, or constructing a theatre, a gymnasium, a class room, or levelling their sports ground, the students will get the right training and all the satisfaction they need. There will be self and group interest, a sense of quick achievement and of quick recognition, when their names are inscribed on their achievements.

Moreover, in such projects the students can be associated with the planning of the whole work and of the daily tasks. Thus their mental interest and physical labour can be combined and the mere drudgery of labour considerably alleviated.

Campus work has another advantage too over work on big national projects. It will be done under the direction of the students' own teachers and will thus bring about a closer relationship between teacher and taught. This closeness of relationship is absent when a large and mixed group works under the orders of an officer whom many do not know,

The Programme

There must be ample provision of play grounds, gymnasia and *akharas*. If the institutions of education cannot provide these, there should be civic provision for them. Swimming-pools must also be built by the institutions or by the municipal authorities.

As suggested later on, an appeal must be made to the public to donate land for this purpose. Government and municipalities, too, can do a great deal towards this.

The matter, however, is urgent as in expanding towns, available land is being built upon.

Legislation may be needed to ensure allocation of land for recreation in new areas.

Sports Tournaments

Alongside the provision of playing fields, must come sports tournaments. Many such tournaments are already being held. The Sports Federations and their States branches. The Inter-University Sports Board, too, holds annual tournaments for University teams, in most games and sports. But the essential purpose of sports—the training of the spirit along with the training of the body—must ever be kept before us. This, however, can only be done if there is unity of direction in all youth welfare work.

Sports Equipment

Sports equipment, particularly for athletics, is lacking. This deficiency should be made good.

Camping, Hiking, Touring and Mountaineering

All such activities (which foster the spirit of adventure and tame exuberance) must be encouraged. Colleges and schools should be helped to start such activities. There should also be corresponding organisations for the non-student youth.

Health and Food

It is difficult to play or dance and even to study on an empty stomach. Costly though it may be, there must be provision for a midday meal or a cup of milk.

Food in hostels must not be left to the vagaries of the student-manager, or the mess-cook, but must be supervised and a balanced diet arranged.

Proper meal hours must be observed in hostels, and wherever possible, table manners must be taught through eating at a common table.

There must be a health examination every term and proper records should be kept and a follow-up introduced.

Residence

Hostel accommodation is in many cases, very limited. In Calcutta, for instance, out of 50,000 odd students, only about 10,000 live in college hostels or approved lodgings. About 20,000 live with parents or relations. But the rest, nearly 20,000, live in chummeries or hired lodgings. Under such conditions no healthy life is possible. There must be cheerful hostels, with dining halls and common rooms. Only when students live under some direction and control, can their food be seen to, habits of neatness and cleanliness fostered and a spirit of citizenship cultivated.

Moreover, hostel life develops the spirit of camaraderie, and makes possible the emergence of student public opinion.

Easily therefore, the building of suitable hostels in the congested educational centres should have top priority.

Youth Hostels

It serves no purpose to ask the young to go hiking if there is no provision of clean and cheap hostels where they can rest for the night. Thanks to the initiative of an Englishman, Mr. Eagleton, the movement for Youth Hostels was started some years back. Mr. E. St. John Catchpool, ex-president of the International Youth Hostels Association, during his recent nearly three years' stay in India, through his patient and persuasive personality, gave the movement a great impetus and got a Youth Hostels Association of India set in working order. The Association at present lacks funds. The Ministry of Education too, is negotiating for the purchase of two or three evacuee properties for Youth Hostels and has set apart a sum of one lakh of rupees to help the movement.

But much more needs to be done. There must be chains of such hostels in all hiking hill areas. In the absence of such chains, occasional hostels can only be used as Rest Homes.

The Prime Minister's proposal to create a National Trust of properties surrendered by the Princes' old palaces, hunting lodges and the like, is a noble idea and the Youth Hostels Association should find a representation on the Trust.

Rest Homes

Where groups of students with one or two teachers can stay for a fortnight or so for study purposes are also needed.

In addition to any properties made over by the Trust, there are sure to be gifts of buildings in the towns and the countryside for Rest Homes and Youth Hostels. Such gifts should be encouraged.

It is suggested that an appeal be made for donations of such buildings and for playing fields for the public.

That the Youth Hostels and Rest Camps should be available for young and old alike, who join as members, would be another good feature of the movement. Not only would young persons from all over India be able to meet in these, but the young and old from all spheres of life would be able to mix with one another. Thus a spirit of democracy would be engendered.

Young Farmers' Clubs

India, it is a truism to say, is a land of villages. The villages are backward and need joy and visual educational and practical demonstrations of new farming methods. Young Farmers' Clubs, all over the country will not only serve as joy centres but centres of education as well.

Non-student Clubs

Equally urgent is the need of clubs for the non-student youth in towns. The large number of these, at a loose end, with nothing worthwhile to engage them in, in their spare time creates an intense social problem particularly in bigger towns and cities. From their numbers many of the demonstrators, for all sorts of causes, good, bad and indifferent, are recruited. They too, being young and having time heavy on their hands, crave excitement and outlets for their youthful urges. Many of the so-called 'wolves' and baiters of young women are found in their ranks. In addition to evening classes where they can learn new trades and vocations, other kinds of worthwhile and interest-provoking activities and pursuits must be provided for them.

The community will neglect their needs and demands at its peril. The few voluntary organisations providing sports and cultural activities must be helped liberally with monetary grants and guidance.

Activities for non-students

Tours, hikes and other such activities for non-students must also be arranged. They must see for themselves the magnitude of the country and of its problems. And they must be made to see the tremendous amount of work that the new India has done for her economic development, along with her rich heritage. It would be a good plan to organise cycle clubs for non-students for nearby sight-seeing and excursions, as many of them possess bicycles.

Foreign Tours

Alongside tours in India, there must be provision for touring in other countries for students and non-students. As these tours must be in the nature of valued prizes there must be very careful selection, so that mere wealth is not taken as a criterion of fitness.

Intellectual and Educational

Through school, college and University magazines there must be scope provided for literary expression, poetry, criticism, stories, etc. Universities should offer prizes for essays, poetry, criticism and works of imagination.

Translation of plays and books into Hindi and other Indian languages must be encouraged through translation groups, and through occasional publication of the translations. Prizes should be offered for good work done in any of the lines.

Debates and discussion groups or union and subject societies should be energised where they exist and started where they do not.

Where these do not function well, means for making them more interesting must be found, e.g., by turning them into mock parliaments or through inviting public leaders to join with the students in the debates.

Care should, however, be taken that these union societies or parliaments do not arrogate to themselves the functions of the heads of institutions.

It may be better to restrict the union societies in colleges to general debates and discussions on current and other problems and to organise separate *Youth Welfare Committees* with equal representation of staff and students under the presidentship of the Principal to discuss matters relating to sports, hostels, food, tuck-shops, and even dates of house examination.

Cultural

It is generally supposed that what Indian students need most is physical development; hence the pleas for facilities for games and sports etc. But my reading of the immediate problem is that what the students need more than physical development is emotional relief and expression. It is the absence of sane emotional outlets that is the major cause of their acts of indiscipline. Breaking windows, taking out processions is 'larking' for many. It is, therefore, essential to provide the right channels for the flow of emotions and imagination. The sap of life is rising strongly in youth, romance is clamant, adventure calls, and sex is rearing its head. Much relief will be given them through cultural and aesthetic activities.

Dramatic production ranks easily first among cultural activities. Out of the 25 universities which took part in the Second Inter-University Festival no less than 24 entered for the dramatic competition.

Dramatic activity must be encouraged as a cathartic agency. But much more will also be gained. Play-production can be immensely educative in speech, deportment, organisation and cooperation, and in giving scope to so many kinds of artistic urges—scene-painting, poster-making, dress-designing, etc.

Dance, music and other valuable agencies. Under the old regime, the Indian variety of dance and song was much looked down upon. But, since India has come into her own, there has been a marvellous development in their popularity and skill. Much, however, remains to be done. There should be a dance and music club in each institution and periodic competitions and festivals must be held.

It would be a good idea to substitute group-dancing for drill and mass exercises. Dancing will teach body control and grace and will allow for expression of mood, whereas drill is automatic and wooden.

Painting, drawing, sculpting and photography are some of the other lines of expression. Students must be encouraged to take these up. Art clubs must be organised in colleges and universities to foster these.

Group dancing and group singing are even more joyous activities than solo dance and music. Group singing, which can be so rousing and thrilling, has yet to be taken up in India. It is disheartening to see that our people cannot even join in singing the national anthem. The inclusion of this item in the programme of the Second Inter-University Youth Festival, therefore, marks a step in the right direction.

Cinema Clubs.

There is much lamentation over the spell the cinema pictures cast upon the young students. There are complaints of much time and money being wasted on them.

I have reason to think that, attractive though the pictures are, a large percentage of students are only occasional visitors to cinema houses. In this, as in several other directions, there is need of an enquiry as to the extent of cinema-going.

It is well established that the cinema is a strong attraction. It is also well known that in several cases our Indian pictures are inferior as art or even entertainment. The taste of the general public has to be raised. Only then will there be good pictures.

To meet the attraction and to train the taste of the young the best way is to set up cinema clubs, to write scenarios, make simple sets and to make pictures of their own.

This will have a threefold advantage. Students will be initiated into the technique and technical processes of picture-making and should find avenues of employment in the big picture industry, later on.

Having made pictures themselves and discussed the pros and cons of plot, scenarios, photography and cutting etc. the students will acquire the right kind of taste.

Students will become active self-entertainers instead of remaining passive acceptors of commercialised products.

Workshops

Education should mean the development of the complete human being. In addition to mental, social and moral development he must have control over his limbs. Games and sports in a great measure provide this control. But through lack of space or of facilities, or through some physical weakness many cannot take part in these. And even if they can there are some finer adjustments that games and sports cannot provide.

Arts and Crafts Workshops where one can learn this type of control must be made integral parts of our schools and even of colleges. It has been truly said : "Man is a skill-hungry animal." This hunger for skill must be gratified. Increased skill will not only give a confidence in control over limbs, but will also impart a psychological confidence. 'I can do it,' gives a wonderful feeling of satisfaction and self-respect.

Wrestling with the finer problems of aesthetics or with tough material, skilful carving, bending, or moulding sublimates the desire for mastery which may otherwise remain rankling in the sub-conscious and later issue forth as a desire to overawe and dominate human beings. This can lead, and has led, to much mischief and misery for mankind.

Collection of Folk Tales and Songs

India is rich in folk tales and songs but there has been no systematic collection of these in most regions. If the students are asked to collect these during their hikes and camps much valuable material would be made available and many future anthropologists produced.

Festival and Pageants

Cultural festivals, on the model of the Inter-University Festival, should be made a regular feature of village and town life.

The various fairs and *melas* should be utilised for sports and cultural activities.

Pageants will not only delight the people but will give much historical knowledge to the participants and spectators.

Leadership Camps

Occasional elbow-jogging is good. It wakes up the person to a sense of his responsibility. The scheme of Youth Leadership Training Camps for teachers in Colleges, initiated by the Youth Welfare Unit of the Union Ministry of Education, has brought about an awakening among teachers who joined these camps. A seminar for Principals of Colleges has also been held with good result. Such camps and seminars must be a regular feature of every University and be extended to headmasters of schools.

In these camps and seminars the attention of teachers is directed to the multifarious activities that students can be given and through which they can get a real all-round education and thus build up their self-respect, self-reliance and grit—in short, character.

Similar camps should be organised for students in colleges. The need of military training has been recognised but not yet the need of training for social work and for participation in the life of the community.

Dramatic Camps.

Dramatic productions are popular all over the country but the art of production does not exist. To make good this deficiency Dramatic Training Camps have been organised. But the needs are vast, and a few camps here and there are only a small beginning. Many more of such camps should be held.

Social Service

There is an urge in the young for social service. But the tasks assigned should be so selected and graded that they fit in with the inclinations and capabilities of adolescents. The proper approach has already been pointed out in this and other sections. It must be from work near at hand, in the college and school compound, to work in the neighbourhood. Only when they have acquired the proper capacity and spirit of work should they be introduced to bigger projects away from their homes.

In general, the work should not be merely of labour service. Digging or piling up earth has no intrinsic interest for people who are being educated.

Campus Work

By far the best way to initiate students into labour service work for the Community, to teach them self-help and dignity of labour is through engaging them in various kinds of work in and around the Campus. Two forms of work have already been popularised—the building of open-air theatres and of swimming pools.

It is now proposed to extend the Ministry's aid to many more kinds of Campus work *e.g.*, levelling play-grounds, building gymnasias, hobbies-sheds, club-rooms and the like. The merits of such work have already been explained—but to recapitulate—there is interest in the work as the project is of interest to the individual and his group. There is also a sense of quick fulfilment, as the work can be completed in a few months. If the names of the workers are inscribed on the building it will also afford them the satisfaction of recognition.

Moreover, the work can be so arranged as to associate the students with the planning of it right from the start. Thus a mental interest will be given to what might otherwise have been merely physical labour.

In these projects the students should work with their teachers. This will bring about friendship and understanding between the two and students will not feel that they work under the orders of an outsider.

It is, therefore, hoped that the Government will give liberally towards the Campus work schemes. A good instance of such self-help by students of a village school has already been given, where the students of a High school under the inspiration of their headmaster have built a Primary school building, a dairy shed and are now building a double-storied library and reading rooms.*

If it is considered desirable to ask students to contribute their labour for *community work*, then it would be much better to adopt the Ghuman scheme, than the present projects of digging canals, building roads and 'bunds' only.

The Ghuman Scheme

Knowing the extreme insanitary conditions in villages and the necessity of good water supply and drainage and sanitary arrangements and taking into account the cheap and abundant supply of electricity that will soon be available, Lt. Col. G. S. Ghuman has prepared blue-prints for the water supply and sanitation of a selected village. Such a scheme could be adopted anywhere that electricity is available.

The scheme is to be worked by students during the vacation with the help of a trained staff.

It is suggested that the work should proceed as follows :—

There must first be a survey of the topography of the village.

After the survey of levels, a plan of water storage tanks and pipelines should be made.

Next, reinforced concrete tanks should be built and pipes laid for hydrants at convenient spots in the village. At the same time, village latrines should be built at the lower levels. Along with this would be the installation of an electric pump at the selected village well.

For all this work there should be set up small-scale workshops in or near the village, where elementary training would be given to the students in the various branches of work by a trained staff. The chief merits of the scheme are that the students will get worthwhile training in

* See Section on Poverty and Economic Self-Help. Chapter V.

simple mechanical and technical work along with physical labour. Not only will their interest be enlisted through learning useful crafts of reinforced concrete construction, plumbing, construction of sanitary arrangements and installing of electric pumps but they will be able to do or to supervise all this in their own villages and homes too.

Thus personal and mental interests will be yoked to labour service and a sense of the worthwhileness of work achieved.

Hospital Work

Students, particularly women students, could find a wonderful opportunity of helping others in some form of hospital work *e.g.*, writing letters for patients, reading stories to children, making bandages and so on. It is a pleasure to record that this type of work is already being done by some institutions.

Blood donation is another form of social service and if tactfully approached quite a number of students will offer their blood.

Touring for Medical Aid

Senior medical students could be easily persuaded to tour backward areas alleviating sickness and disease during their vacations.

Entertaining Others

India is often described as a sad land. Even village games are disappearing because the erstwhile commonland has been brought under the plough. Efforts must be made to bring joy into the countryside and the town *mohallas* through student help.

It would not require much persuading to get the students to take their terminal or annual play to nearby villages and to hospitals and even jails. Fortnightly programmes of music, skits and group dances could also be arranged. Wherever electricity is available these programmes could be supplemented by shows of educational and other interesting films and film-strips.

Students would also very willingly organise sports matches in and between villages and also exhibitions of vegetable, fruit and flower products, needlework, knitting etc.

Helping Traffic

Students and the police do not always see eye to eye, particularly in traffic regulation. It has been said that the best way to prevent infraction of rules is to put the breaker in charge of the work. Let students

be asked during the Safety First Weeks to help the police. A preliminary training of a few days will inform the students of the requirements of their new duty. Armlets will give them authority and importance. Engaged in guiding and warning others the students will also learn the value of obeying traffic rules.

Incidentally the two groups—the police and students will feel more friendly towards each other.

The above suggestions do not by any means exhaust the list of social service activities that students can take up. Each town and locality and each institution can think of many such.

Collection of Scientific Material

India is in many ways unmapped territory. Much has yet to be done to make complete surveys of flora, fauna and minerals.

Students of science in particular could be encouraged, through payments of subventions, to go out in parties to collect specimens. This is being done here and there but it has to be done on a much vaster scale. Years ago, the U.S.S.R. sent out thousands of students with hammers and haversacks to collect specimens of rocks and minerals matching those supplied to them. Much valuable information was collected by them.

Thus departments of science, with a little prompting and some financial aid, could render great help to the cause of science. An equally good consequence of such specimen-collecting tours would be to give the students a genuine interest in their studies.

Preservation of Beauty Spots

There is no city, town, or village which has not some attractive spot that is worth being kept neat and tidy. Students can easily be encouraged to interest themselves in its upkeep. This will teach them a love of beauty and give them civic pride. This kind of work would, indeed, be much more attractive than cleaning streets and drains and would produce better results for, when the young have learnt to care for beauty, they of themselves will keep their homes and even streets clean.

Rovering and Scouting

Rovering, which is advanced Scouting and Guiding should be given the utmost encouragement for both girls and boys. The Scout movement trains the young through free self-activity and provides the best

basis for formation of character in a democratic state. Unlike the N.C.C. and A.C.C., however, the Rover-crews and Scouts have to pay for their own uniforms, outings and camping. This acts as a deterrent. The matter must be set right by large subventions from the Centre and the State.

Extension Lectures

In view of the large extent of illiteracy in the country there is much need of audio-visual type of education. The staff of educational institutions and senior students would be found ready to undertake this work provided some encouragement, guidance and facilities are made available. This audio-visual education will produce better results—and in shorter time—than efforts in adult literacy. It will also provide a good outlet for the urge to social service in youth.

Adult Literacy

Often youth is called upon to take up the work of adult literacy. Occasionally it does so. But not seldom the impetus peters out after the first few days or weeks.

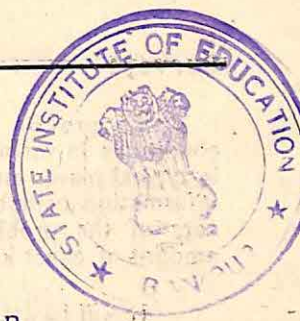
The reason is obvious. Teaching adults requires experienced persons who can enter into the mind of the adult. The young cannot do this.

Moreover, adult literacy is a dull kind of work and its results are not seen by the young. So, often their first flush of enthusiasm wanes, they become apathetic and give up the effort.

Would it not be better if the young are asked to take up this kind of work in order to give them something to do that is more interesting and nearer their psychology?

Why not ask them to bring out a journal, under the guidance of an imaginative teacher, for neo-literates?

At my suggestion such an enterprise was taken up with success in the 1940's by the students of the Government College, Lahore. A monthly magazine, in bold print and with material of the kind which would interest adults without making great demands on the young students' mental capacities, was brought out. To my mind this was the right type of help the students could be called up to contribute to adult literacy. I am sure, that if called upon to take up such work, the students would respond to the call with great interest.



T raining for Youth Leadership

To implement the comprehensive programme outlined in the previous chapter, adequate provision must be made for a large supply of leaders.

No doubt, a number of leaders will be found in the ranks of voluntary workers. Yet even these will require some training in methods of dealing with youth and in the conduct of affairs. Periodic camps of two to three weeks' duration will have to be held in various localities to give this training.

Voluntary leadership will not, however, meet all the requirements. Youth needs tactful handling and the programme demands expert knowledge in a variety of subjects. There will have to be trained professional experts to organise and conduct the work in the right manner.

It is not necessary that special leadership training institutions be set up for the purpose. A good deal of training can be given in the Teachers' Training Colleges, Schools of Social Work and in the Physical Training Colleges, in the form of additional courses and practicals.

In fact, the teacher, the social worker and the physical instructor will be all the better fitted for his work if he has acquired the art of leadership.

The training to be given must be both general and specialised. The leader must know the general principles of leading and guiding the people and in addition should be an expert in one recreational line or another, e.g. in drama or dance, in arts and crafts, in hiking and camping, in sports and games, etc.

For experience shows that if a leader does not know his subject he cannot create any enthusiasm in others.

Surveys

To provide correct information about the requirements and conditions in various states, areas and University towns, special surveys in typical places must be made. Though there may be a general sort of information available about conditions in any locality or area, yet the core of the problem cannot be tackled unless there is a considerable amount of exact knowledge.

It will be a good plan to get the college students to conduct such surveys under the guidance of professors of social sciences. As most of the college students come from cities and towns such surveys will have the added merit of training them in social research and of acquainting them much better regarding the needs of others than any number of labour service camps.

A beginning on these lines has been made as regards the living conditions of students in Calcutta. But the enquiry must be extended further to other university towns and to the living conditions of youth in factories, shops, offices, domestic service and in rural areas.

The Nature and Kind of Organisation

It goes without saying that the organisation set up for meeting the problem must not be a mere imitation of what obtains in the advanced Western democracies, but must be based on our own conditions and requirements.

In advanced Western democracies, Youth Welfare work was taken up first by religious groups through organisations such as the Catholic Youth, the Protestant Youth, the Lutheran and Jewish Youth. Even a non-sectarian organisation like scouting, is in some cases, organised on a religious basis. Later on, came the organisation of youth work through political party youth organisations. It is only recently that attempts are being made to coordinate the working of these separate groups.

The natural result of such partisan groups is, that though a considerable amount of welfare work is undertaken, yet the religious or party alignments pull the young in one direction or another. At a Unesco Conference of Youth Welfare workers, held in November 1955, at Gauting (West Germany), the representative of Finland, which country has the most highly organised youth activities, expressed his great concern at the fact that youth organisations in Finland were being so used for political action.

There is, therefore, a twofold danger in allowing the youth welfare activities to be organised sectionally. On one side it pulls youth prematurely into political action, and, on the other, by accentuating sectionalism it endangers national unity.

Fortunately, the organised grouping of youth through sectional parties has not yet proceeded to any great extent in India. But the tendency is showing itself, partly to win young adherents to a cause, but mostly to fight other parties.

A press report dated 27th December, 1955, of the Conference of a particular party states :—

“Several delegates suggested that (the party) should sponsor student movements as (another party) was engaged in winning over students at the moment.”

Such a move is dangerous. Democracy is young in India and unity is the supreme need of the country. Organising youth prematurely into partisan groups, as already pointed out, will imperil national unity and bring about that which, at present, we are seeking to prevent—the incursion of youth into active politics.

What are the lines on which Youth should be organised in India? I suggest that these lines should be on the *Regional-Functional* basis.

In any region (town or rural areas), youth should be organised on a functional basis. Unifunctional or multi-functional societies, groups and clubs should be organised for drama, dance and music, for debates and discussions, for sports, hiking and mountaineering, for neighbourhood entertainment, for crafts training and for social work, etc. Such functional groups, while giving youth the fuller development it should have, and the outlets it craves for, will yet not be antagonistic to national unity. Not only this; the bringing together of the young for any activity desired by them, will train them in the essential art of working together for a common cause. If they have any differences they will have to learn to solve them by themselves.

The scheme of State Youth Welfare Boards and of Youth Welfare Committees, already mentioned has, therefore, much to commend it and should be immediately adopted all over the country.

This scheme must be worked by a Central Directorate of Youth Welfare, under the Central Board of Youth Welfare and not through any Central Ministry, for, red tape invariably strangles quick and extensive action. Working under the Central Board should be Regional or Zonal Directorates in charge of a number of states.

Working under the Regional Directorate there should be State Directorates. The work of the State Directorate should be guided by a State Youth Welfare Board (as suggested by the Union Ministry of Education). This State Board should organise youth welfare activities for schools and the non-student youth in towns and rural areas.

Each University should have its Youth Welfare Committee and a director.

Suggestions for the composition and detailed functions of the State and University directorates are given at Appendix I.

These University Committees should work directly under the Central Directorate. One special feature of the University Committees would be a close and ample cooperation of students in their working.

A close study of the constitution of the proposed Youth Welfare Boards and Committees will show that throughout the work has been planned on a regional and functional basis and though the cooperation of youth and other voluntary workers has been asked for it has been on a non-sectarian and non-party basis.

Conclusion

The study, made in the foregoing pages, must have highlighted the quotation at the beginning. The indiscipline of youth, however much it may be due to the ebullience of youthful spirits, is the result almost wholly of factors not of their making. Society, parents and teachers must bear their full share of blame—for their acts of commission and omission.

Example is better than precept. What is the example their elders set the young? In the face of present modes of conduct and manners what can be expected of youth?

The method of 'indirect approach', of moulding character while the young are engaged in interesting and worthwhile pursuits is the only one that will succeed. Let the young, therefore, be provided with the fullest opportunities and facilities for these pursuits and let the persuasion be gentle and the guidance tactful.

Appendix

Note on the Organisation and functions of State Board and University and Other Youth Welfare Committees

The importance of welfare work for the youth of the country does not need stressing. The work must, however, be organised in a systematic manner, so that the needs of youth of all sections of life, can be attended to.

The following framework is put forward as a suggestion. This may be modified according to particular conditions in a State or University.

Organisation

A State Youth Welfare Board to be constituted in each State ; and working it in three kinds of committees :—

- (1) University or Universities Youth Welfare Committee or Committees.
- (2) Schools Youth Welfare Committee.
- (3) Non-students Youth Welfare Committee.

Staff Youth Welfare Board

Composition

President : The Governor,

Vice Presidents : The Chief Minister of Education, Vice-Chancellor or Vice-Chancellors of Universities in the State area.

Members :

1. Three members of the State Legislative Assembly.
2. Two members of the State Legislative Council.
3. Three Principals of Intermediate Colleges.
4. Three Headmasters.
It is suggested that out of 3 and 4 above, some may be ladies.
5. One student representative from each of the Universities in the State.
6. Three persons trained in the Youth Leadership Training Camps.
7. The State Scout Commissioner.
8. The State Girl Guides Commissioner.
9. The Director of Public Instruction.

Member Secretary : The Director of State Youth Welfare.

*Note :—*While it will be easy to get student representatives from residential Universities, through their Union Societies, it will not be possible to do so in the case of affiliating Universities. It may, however, be possible to get these representatives through election or nomination from among the student representatives of the Area Committees on the University Committee.

Functions

1. To organise, help and coordinate the working of the three Committees mentioned above.
2. To organise, build, take on lease suitable accommodation for College and School Hostels and 'Youth Hostels'.
3. To build and supervise a State Youth Centre in the Capital town and youth Centres in important educational centres.
4. To raise funds from private donations in addition to grants in aid from Governments (Central and State) and to get donations of land for playgrounds and playcentres and Youth Hostels.
5. To arrange an Annual State Youth Festival for all three groups.

6. To appoint a State Youth Welfare Director, to supervise School and Non-student programmes. (Under him to be the Regional Youth Welfare Directors).
7. To hold Annual Conferences of Youth Welfare Workers.
8. To supervise and finance Youth leadership Training Camps.

The Committees

University Youth Welfare Committee or Committees

There are two categories of Universities :—

- A. Residential, and
- B. Affiliating.

Youth Welfare Committee in a Residential University

Composition

President : The Vice-Chancellor.

Members :

1. Five or more Principals of Members of staff from different Colleges ; and
2. An equal number of student representatives.
3. Three or more Teachers of the University or of Associated Colleges coopted for their interest in youth welfare.

(Preferably these should be from amongst persons trained at the Youth Leadership Training Camps).

Member Secretary : A whole-time paid or honorary Director of Youth Welfare.

Functions

1. To organise an Annual University Youth Festival and send up entries for the Inter-University Youth Festival.
2. To scrutinise and recommend schemes of Youth Work Camps to the Ministry of Education.

3. To ask for grants for Youth Welfare Work from the State and Central Governments.
4. To arrange programmes of Youth travel, hikes, and mountaineering etc.
5. To secure grounds for recreation.
6. To provide a workshop and hobbies centre in the University.
7. To hold Youth Leadership Training Camp for University.
8. To take up any other project for the welfare of Youth.
9. To appoint a paid or honorary Director of Youth Welfare.

Youth Welfare Committee in an Affiliating University

There will have to be two kinds of Committees :—

1. A University Committee, and
2. Area Committees. (For Area Committee see below)

The University Committee at the Headquarters

Composition

President : The Vice-Chancellor.

1. Presidents of Area Committees.
2. One student representative from each Area Committee elected by the student representatives in that Committee.
3. Two or three members of Senate or Court.
4. Three members of the College Staff (preferably from amongst those trained in Youth Leadership Training Camps).

Member Secretary : A paid or honorary Director of Youth Welfare

Functions

Functions of the University Committee will be similar to those of the Residential University Committee. In addition to these, the Committee will have to :

- (1) initiate the formation of Area Committees and to supervise their work.
- (2) hold an inter-area Youth Festival in order to send up entries for the Inter-University Youth Festival.
- (3) Appoint a University Director of Youth Welfare.

Area Committees

Composition

In each important educational centre in the State an Area Youth Welfare Committee should be constituted.

President : A Principal or Head of the District.

- Members :*
1. Principals of local colleges or their representatives; and
 2. An equal number of student representatives, one from each college.
 3. A representative of the Municipal Committee/Board.
 4. Three persons from the staff of colleges, preferably from amongst these trained at Youth Leadership Training Camps.
 5. One or two members of the public.

Secretary : A member of College Staff. (He should be paid an honorarium.)

Functions

The functions of Area Committees will be similar to those of the University Committee, but restricted to their own area. They hold Area Youth Festivals, select entries for the Inter-Collegiate Festival, recommend to the University Committee requests for grants for Campus Work Projects, secure land for play-grounds etc.

Youth Welfare Committees for High Schools and Intermediate Colleges

Composition

President : The Minister of Education.

- Members :*
1. Five or more Headmasters/or Principals,
 2. Three or more persons coopted for their interest in youth welfare work.

3. Five teachers from institutions not represented by Headmasters or Principals.
4. The Director of Education.

Member Secretary : The Director of State Youth Welfare Committee.

Functions

1. To hold annually, State Inter-School Youth Festivals in arts, crafts, drama, music, dance, folk dances etc.
2. To formulate schemes for youth work of social service for hikes and tours and camps.
3. To arrange for sports-grounds with the help of local authorities.
4. To provide workshops and hobbies centres in selected schools and Intermediate Colleges.
5. To hold Leadership Camps of staff and students etc.

Working under the general supervision of the above-mentioned Committee, there should be District Youth Welfare Committees for High school and Intermediate colleges.

Youth Welfare Committees for Non-Students

Composition

President : The Chief Minister.

Vice-President : The Speaker of the Legislative Assembly

Members :

1. Three members of the State Legislatures.
2. Two members of the State Legislative Council.
3. Five others from workers doing youth welfare work.

Member Secretary : Director of State Youth Welfare.

Functions

1. To start Youth Recreation Clubs, Centres and Akharas in towns and villages.
2. To arrange for Youth Travel, Camps, Hikes etc.
3. To arrange Youth Labour Service Camps.

4. To provide out-of-work-hours training in crafts.
5. To hold Youth Leadership Camps.
6. To start and subsidise Young Farmers' Clubs.

If it is considered necessary, this Committee may be divided into two :—

- (1) For urban non-student youth and the others
- (2) For rural non-student youths.

Some women should also be included in the Committees.

Working under the general supervision of the above mentioned Committee there should be District Non-student Youth Welfare Committees in each district.

Staff

To carry out the work of the State Youth Welfare Board it will be necessary to appoint a minimum staff to begin with, which for the present may be :—

1. Director of State Youth Welfare.
2. The requisite number of Assistant Directors, according to convenient groupings of districts.
3. Clerical staff etc.

When the work has started in full swing then it may be necessary to appoint an Assistant Youth Welfare Director for each district.

Help from the Ministry of Education

The Ministry will be prepared to give financial aid and technical advice in the implementing of the programme outlined above. Such aid cannot obviously cover the full expenses and will have to be supplemented by grants from the States, as well as private donations and contributions made by the Youth themselves.

The kind and extent of aid which the Ministry can give has already been suggested in the Ministry's letter No. F. 5-26/53-D2 dated 10th December, 1953.

General Remarks

One of the chief purposes of the Youth Welfare Committees is to initiate the young into work for their own welfare. The Committees are, therefore, advisedly composed on a mixed basis, i.e. older persons holding positions of responsibility working with the representatives of youth. To give the youth greater opportunities it is suggested that under each of the three committees, sub-committees may be set up in which youth may be given increasing responsibility. This will help to bring out the quality of leadership in them. For instance, in the organising of tours and hikes and in several branches of Youth Festivals much of the work should be entrusted to them. They may also be put in charge of work at play centres, *akharas* etc. Actual experience, and the initiative shown by youth, will open out many other avenues where their urge to work by and for themselves can be encouraged.
